

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

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No. 11

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A PROTEST.

Why press we so against the door that fate
Has barred upon our heart's desire?
Why hold our lives bereft and desolate,
Because God writes their almanac in fire?
Why should we sadden with dark, clouded skies,
When others make a ladder of their love,
And, while we deem ourselves too weak to rise,
They've climbed above?

Why sit and dream in spring's sweet labor time
Unreal dreams, whose sadness makes them
sweet?
And, since we mar and break our life's full
prime,
Deem that we rest contented at God's feet?
Why cry to heaven for lost and broken hours,
For faith and hope that faded long ago,
While still within our hearts new fruitful
powers
Are budding now?

O eyes, turned inward on our darkened hearts,
Open to see God's beauty on the earth;
Self-pitying tears that flow upon his smarts,
Fructify all our barrenness and dearth;
O folded hands, clasped close in dull despair,
Grow busy with God's work of love and
peace;
O heart, forget to grieve, and rise to where
Misgivings cease.

—*Sunday Magazine.*

THE OUTER AND THE INNER WORLD.

"Stand in awe, and sin not: commune with your
own heart upon your bed, and be still."—PSALM
iv. 4.

"Comparing spiritual things with spiritual. But
the natural man receiveth not the things of the
Spirit of God, for they are foolishness unto him:
neither can he know them, because they are spirit-
ually discerned."—1 COR. ii. 13, 14.

To live by outward rule alone and serve
as the mere example of a code is to crystal-
lize into a cluster of human habits, becom-
ing ever easier, never higher, and thereby to
miss the very materials of the everlasting
hope. If righteousness is nothing but legal-
ity in act, delivering itself off in repeated
rounds, there is no difference between the
first beat and the most recent: it is but a
mill work circling without a flaw. Indefi-
nite continuance is wanted only for natures
that *grow* toward an invisible perfection,
and have yet to be what they are not now.
Hence the prayer of the soul for a less fleet-
ing life than this betrays a consciousness of
powers unexhausted here, and needing only
opportunity to transcend the cramping
framework of experience. To justify his
craving for immortality, man must be the
chrysalis of the angel, and the angel par-
taker of the essence of God: in that cry he
does but say, "That which is born of the
spirit is spirit," and break away from all
the barriers of kind. And, to enter on this
expansion of scale, you must pass from the
outer to the inner life. The measure of
external action is prescribed by your *lot*, in
which, however small, there is still room
for the largest mind and the loveliest good-
ness to work. Not till we surrender to the
voice of the spirit which flows in upon us
beyond the proclamations of the law, not
till we emerge from obedient conduct into
love and faith and the enthusiasm of holi-
ness, have we found the true baptism of the

Christian life. This emancipation of the laboring will into the glow of aspiring affections is the new birth of the twice-born, the beginning of heaven below, the dawning consciousness of fellowship with Christ and God. When once it is revealed to us that righteousness is to be sought where the heart-searcher seeks it, not in the material thing done, but in the spiritual spring from which it issues, we discover that it may indeed be infinite, and stretch in advance of a progressive nature, as the object of eternal aspiration. He that is faithful in the first alternative that tests him not only acts more promptly, but also sees further, in the next. Each little grace invites a larger; and, his step being upward, his view is wider. New modes of affection stir within him, and remodel the order of his ideal life, even filling, it may be, with unsuspected meaning the language of saintly souls, which before had been to him as the jargon of an unknown tongue. It is not in childhood only, but ever after, that the well-ordered mind asserts its expansiveness in all its capacities and dimensions at once. The reason, it is admitted, may forever learn, and, in learning, forever grow, and penetrate further into the *truth* of things. But the conscience, too, has a field not less boundless and an apprehension as fine in tracing the lines and discerning the relations of the *good*. And the enthusiasm of love, carried through these two infinitudes, divides into new varieties, and glows with deeper intensity, till the will, no longer struggling and panting on its way, is picked up as by winged steeds, and borne heavenward in a chariot of fire. To such translation into higher spheres tends the secret of God, which, whether we know it or not, we hide within us. And the first step to its discovery and its power is always to take the ease of doing well as the Divine summons to do better.—*James Martineau*.

THE STILL HOUR.

"A LITTLE WHILE, AND YE SEE ME."

Oh for the peace that floweth as a river,
 Making life's desert places bloom and smile;
 Oh for the faith to grasp the glad forever,
 Amid the shadows of earth's little while!

A little while our patient vigil keeping,
 To face the storm, to wrestle with the strong;
 A little while to sow the seed with weeping,
 Then bind the sheaves and sing the harvest song.

A little while to wear the veil of sadness,
 To toil with weary step through miry ways,
 Then to pour forth the fragrant oil of gladness,
 And clasp the girdle round the robe of praise.

A little while, 'mid shadow and illusion,
 To strive by faith love's mysteries to spell,
 Then read each dark enigma's bright solution,
 Then hail sight's verdict,—He doth all things well.

And he who is himself the Gift and Giver,
 The future glory and the present smile,
 With the bright promise of the glad forever
 Will light the shadows of earth's little while.
 —*Jane Fox Crewdson*.

Prayer is a closing of the eyes on things seen, and opening them on things unseen. It is penitence vocal, faith making its profession, and love kindling into a flame. It is a heart brought to the altar, a flower opening to the benignant eye of heaven. It is a putting off the shoes at Horeb. It is a walk to Emmaus. It is to be present in the upper chamber; to sit quietly by the Saviour's side, lean the head on his bosom, and feel the beating of his heart.—*A. C. Thompson*.

To know that there are some souls, hearts, and minds, here and there, who trust us and whom we trust; some who know us and whom we know; some on whom we can always rely and who will always rely on us,—makes a paradise of this great world. The only solid thing in this universe is love. This makes our life really life. This makes us immortal while we are here. This makes us sure that death is no end, but only a beginning to us and to all we love. It is only love and insight which show us all we have ever done. Cold sagacity misjudges us: mere sympathy, feeble good nature, soothes, but does not essentially help us. But love illuminated by truth, truth warmed through and through by love,—these perform for us the most blessed thing that one human being can do for another. They show us to ourselves, they show us what we really are, what we have been, may be, can be, shall be.

Plenty to know, plenty to love, plenty to do,—that is salvation, that is heaven,—heaven here and heaven hereafter.

Since God has made our hearts capable of a love that never dies here, he has provided a sphere for that love hereafter.

The joy of forgiven sin, the serene sense of progress, the hope of a coming immortality,—all combine in one life of daily duty.

Heaven is the answer to the aspiration of earth, the fulfilment of the prophecies which human desires have uttered below.—*J. F. C.*

God's love gives in such a way that it flows from a Father's heart, the wellspring of all good. The heart of the Giver makes the gift dear and precious,—as among ourselves we say of even a trifling gift, "It comes from a hand we love," and look not so much at the gift as at the heart.—*Luther.*

THE BIBLE CLASS.

JESUS IN THE SYNAGOGUE.*

"And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.

"And there was delivered unto him the book of the prophet Esaias."

The synagogue service consisted of:—

1. Two short prayers, or "benedictions."
2. The *Shema*, a sort of Jewish creed, consisting of three passages of Scripture (Deut. vi. 4-9; xi. 13-21; Num. xv. 37-41).
3. A short prayer.
4. Three more "benedictions," or "eulogies."

Thus far the form was prescribed. Then were inserted such prayers as were considered suited to the day.

5. The concluding "benedictions."
6. A blessing (spoken by the priests, if any were in the synagogue).
7. The last eulogy.
8. Reading from the Law.
9. A section from the prophets.
10. An address or sermon; that is, where a rabbi capable of giving such instruction or a distinguished stranger was present.
11. A free discussion on the subject of the discourse.

The interest of this subject is increased now that we know that the person who was

invited by the "chief ruler" to read the portion from the prophets, and to give the sermon, was also the one who was to "conduct the service," as we should express it. That is, upon him devolved the offering of the prayers and the repeating of the *Shema*.

In this instance, that person was Jesus. It has sometimes been inferred from the expression, "stood up for to read," that it was a voluntary offer on the part of Jesus. But this was contrary to the Jewish custom. Those who took part in the service had their parts assigned to them by the chief ruler; and (with the exception of the reading from the Law) nearly all of the liturgical part devolved upon the person who had been invited to read from the prophets, and to deliver the sermon.

Knowing this, it seems worth while to follow the service more in detail. The prayers which Jesus offered, and the passages of Scripture read by him, it will be interesting to consider.

Ascending the steps to the lectern (in the centre of the synagogue), Jesus would begin the service with these two prayers, which we still possess in their most ancient form:—

I. "Blessed be thou, O Lord, king of the world, who formest the light and createst the darkness, who makest peace and createst everything; who, in thy mercy, givest light to the earth, and to those who dwell upon it, and, in thy goodness, day by day, and every day, renewest the works of creation. Blessed be the Lord our God for the glory of his handiworks, and for the light-giving lights which he has made for his praise. Selah. Blessed be the Lord our God, who has formed the lights."

II. "With great love hast Thou loved us, O Lord our God, and with much overflowing pity hast Thou pitied us, our Father and our King. For the sake of our fathers, who trusted in Thee, and Thou taughtest them the statutes of life, have mercy upon us and teach us. Enlighten our eyes in Thy Law; cause our hearts to cleave to Thy commandments; unite our hearts to love and fear Thy name, and we shall not be put to shame, world without end. For Thou art a God who preparest salvation, and us hast Thou chosen from among all nations and tongues, and hast in truth brought us near to Thy great name,—Selah,—that we may lovingly praise Thee and Thy Oneness. Blessed be the Lord who in love chose his people Israel."

*Printed in *Christian Register*.

After this came the *Shema*. The greater part of this was also repeated by Jesus:—

Hear, O Israel: The Lord our God is one God.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words which I command thee this day shall be in thine heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

And thou shalt write them upon the posts of thy house, and on thy gates. (Deut. vi. 4-9.)

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul,

That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you.

Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

And thou shalt write them upon the doorposts of thine house, and upon thy gates:

That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth. (Deut. xi. 13-21.)

The third passage (Num. xv. 37-41) is less interesting. It concerns fringes, ribbons, etc.

The prayer that follows the *Shema* is very beautiful:—

True it is that Thou art Jehovah our God,

and the God of our fathers, our King and the King of our fathers, our Saviour and the Saviour of our fathers, our Creator, the Rock of our salvation, our Help and our Deliverer. Thy name is from everlasting, and there is no God beside Thee. A new song did they that were delivered sing to Thy name by the seashore: together did all praise and own Thee King, and say, Jehovah shall reign world without end! Blessed be the Lord who saveth Israel.

The *Shema* and its accompanying prayers were repeated, standing at the lectern. But for the next series of prayers the leader of the devotions went forward, and stood before the "ark." Hence the expression, "to go up before the ark," for leading in prayer. Of these there are nineteen, of various dates; but the oldest are the first three and the last three. Edersheim says: "There can be no reasonable doubt that these were said at worship in the synagogues when our Lord was present. . . . In all likelihood, it had been the practice originally to insert prayers of private composition between the (present) first three and last three eulogies; and out of these the later eulogies were gradually formulated. At any rate, we know that on Sabbaths and on other festive occasions only the first three and the last three eulogies were repeated, other petitions being inserted between them. There was thus room for the endless repetitions and 'long prayers' which the Saviour condemned; . . . but, as we are sure that on the Sabbaths when our Lord attended the synagogues at Nazareth and Capernaum the first three and the last three of the eulogies were repeated, we produce them here as follows":—

I. "Blessed be the Lord our God, and the God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob; the great, the mighty, and the terrible God; the Most High God, who showeth mercy and kindness, who createth all things, who remembereth the gracious promises to the fathers, and bringeth a Saviour to their children's children, for His own name's sake, in love. O King, Helper, Saviour, and Shield! Blessed art Thou, O Jehovah, the shield of Abraham!"

II. "Thou, O Lord, art mighty forever; Thou, who quickenest the dead, art mighty to save. In Thy mercy Thou preservest the living; Thou quickenest the dead; in Thine abundant pity Thou bearest up those who fall, and healest those who are diseased,

and looest those who are bound, and fulfill-est Thy faithful word to those who sleep in the dust. Who is like unto Thee, Lord of strength, and who can be compared to Thee, who killest and makest alive, and causest salvation to spring forth? And faithful art Thou to give life unto the dead. Blessed be Thou, Jehovah, who quickenest the dead!"

III. "Thou art holy, and Thy name is holy; and the holy ones praise Thee every day. Selah! Blessed art Thou, Jehovah God, the Holy One!"

The concluding prayers were as follows:—

XVII. "Take gracious pleasure, O Jehovah our God, in Thy people Israel and in their prayers. Accept the burnt-offerings of Israel, and their prayers, with Thy good pleasure; and may the services of Thy people Israel be ever acceptable unto Thee. And oh that our eyes may see it, as Thou turnest in mercy to Zion! Blessed be Thou, O Jehovah, who restoreth His Shechinah to Zion!"

XVIII. "We praise Thee, because Thou art Jehovah our God, and the God of our fathers, for ever and ever. Thou art the Rock of our life, the shield of our salvation, from generation to generation. We laud Thee and declare Thy praise for our lives which are kept within Thine hand, and for our souls which are committed unto Thee, and for Thy wonders which are with us every day, and Thy wondrous deeds and goodnesses, which are at all seasons,—evening, morning, and mid-day. Thou gracious One, whose compassions never end; Thou pitying One, whose grace never ceaseth,—forever do we put our trust in Thee! And for all this Thy name, O our King, be blessed and extolled always, for ever and ever! And all living bless Thee—Selah—and praise Thy name in truth, O God, our salvation and our help. Blessed art Thou, Jehovah, Thy name is the gracious One, to whom praise is due."

XIX. "Oh, bestow on Thy people Israel great peace forever; for Thou art King and Lord of all peace, and it is good in Thine eyes to bless Thy people Israel with peace at all times and in every hour. Blessed art Thou, Jehovah, who blesseth His people Israel with peace."

After the eighteenth benediction the blessing was spoken by the priests. The word "Adonai" was substituted for "Jehovah." If no descendants of Aaron were present, the benediction was repeated by the leader of the devotions. At the end of each prayer the people repeated "Amen."

Then followed the reading of the Law. This was from the Pentateuch. Seven persons at least were called upon to read a portion. This was regarded as a very solemn part of the service, as solemn as the liturgical part.

Next came the reading from the prophets. And here we find that the only part of the service which we cannot reconstruct from the liturgy of the Jewish synagogue is supplied by the narrative in the Gospel of Luke. It seems probable that the selection was left to the reader; and this would strengthen the impression made on the minds of the hearers.

THE MOTHERS' COUNCIL.

My children have this year entered the kindergarten, and I can already see the benefit the kindergarten principles have given them; and, though some other writer for *The Cheerful Letter* has been telling you her thought about the kindergarten, I will act upon the saying that "we cannot have too much of a good thing," and add my word on the same subject.

It seems to me we mothers might oftener have the spirit of the kindergarten active in our home. Child-garden the word means; and truly it is a child-garden, a place where the nature is rounded on all sides, where the body is cultivated, where the mind is educated, and the character developed. And what is the main thought of the kindergarten, the active spirit? I think it is *gentleness*. There the voice is never raised to scold, there are no rewards and no punishments, there are shown the use and beauty that can be derived from so slight a thing as a piece of waste paper, when folded in geometrical form. From it can come little boats and tables, little cocked hats and tiny stools. The child thus early gains respect for the slightest thing; and what lesson is more needed in the present day than this one of respect for the small affairs of life?

Here in the kindergarten are told the beautiful stories of the landing of the Pilgrims, the valor of Miles Standish, the sailing of the "Mayflower"; and here the child works on a card a picture of the little Pilgrim ship, or makes of a square of paper the cocked hat like those worn by the colo-

nial gentlemen, thus fixing firmly in his mind one idea of those olden times, educating his artistic sense, and developing his manual dexterity. All these simple stories the mother could tell at her work and the child illustrate in his play.

Then there are the little kindergarten cubes with which the stories are sometimes illustrated. The making of barns and houses is always delightful; and, when they illustrate a story and stand for something in the mind of the child, the highest senses of the nature are awakened.

Through these geometrical figures of wood, the cube, the cylinder, and the globe, an endless variety of figures can be made, and the child's eye becomes accustomed to true lines and harmonious forms.

One little kindergarten boy wants his food all cut in cubes before he eats it; and the way the little ones of two and three talk of horizontal and perpendicular and cylindrical, of angle and triangle, is amusing and delightful.

All these illustrations, these outworkings of ideas, could be given the child at home as well as in the kindergarten; and with a little thought mothers might do much more for their children than they often do, thus gaining more time for themselves and more comfort and happiness for the little ones.

If we mothers could fix in our minds the one idea that the child is an independent nature, much would be gained. Some mothers look upon their children as so much raw material to be hammered into a shape to suit their maternal idea of what a child should be, forgetting that each soul that comes into the world is an independent soul, and must outwork its nature alone, to a large extent. The mother's mission is to cultivate the nature already formed, and she should pray hour by hour for wisdom to do this.

A morning-glory vine without a string is dwarfed and poor, and at its best bears but few blooms. But place the upward-leading string, and the vine climbs and bursts into myriad blossoms to delight the world. And so the good mother must place the string, gently and firmly, that shall lead the nature up into the sunlight. But the blossoms must come from within: they are but the outworkings, the expressions, of the soul.

So the idea of the kindergarten helps us.

The very word in its true meaning, "child-garden," is an aid to us.

Mothers, let us have in our homes a child-garden, a place where the souls can unfold and bloom. We do not want, or should not want, our little ones to be like us,—to think and feel about every little thing as we do. Let us rather seek out and encourage in our children those individual tastes that show themselves so early, and are the expression very often of strong character, and the promise of good fruit.

Let us be content to place the string, remembering in the child-garden of the home the mother must prune seldom, and with wisdom, tend with care and twine with reverence, lest she injure the human plants intrusted to her care. It is not an iron image we are casting when we rear the child,—an image that we can fashion as we will,—but truly a human plant, a soul from which must ever come individual blossoms,—fruits after its kind. It is our blessed mission to place the upward-leading string.

EDITH NILLIS LIMM.

THE BOOK AND MAGAZINE CLUB.

[Send all matter for this department to Mrs. Henry R. Hallett, 310 Harvard Street, Brookline, Mass.]

GENERAL INFORMATION FOR GIVERS AND RECEIVERS.

1. If you see a book offered in the Book Club which you desire to read, write directly to the address of the person who offers it. If she receives more than one request, the addresses of those to whom she cannot respond may be sent to the Book Club, and the request printed there.
2. If you have a book or paper to give or lend, write directly to the Book Club as above, and offer it with your address.
3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.
4. In thanking the person who has sent you a book, always mention the name of the book. Say, "I have received 'Black Beauty,'" or whatever the book may be; not, "I have received *that book*." This saves a busy person a good deal of time. Otherwise, she must consult her list constantly to find out what book has been received safely.

N.B.—Do not send books to the Book Club. Send only the *offer* to the club. To send the *book* involves packing it *twice* and paying postage *twice*, where once would suffice.

Those who offer books frequently receive notes, saying, "Shall I return you this book, or keep it, or pass it on?" *Unless otherwise stated, all books offered in this department are given, and the postage paid.*

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Hallett, asking, "Shall I send such a book to such a person?" before sending it; else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Hallett, saying that you have sent it. When you receive more requests than you can meet, send these to the Book Club to be printed there.

Please write only on one side of the paper in sending lists or letters to the secretary.

A four-pound package is the most that can be sent by mail. The postage on four pounds of magazines is 16 cts., on four pounds of books 32 cts.

OFFERS.

Will any mother who would like to have "Gentle Measures in Training the Young," by Jacob Abbott, or any one who would like "Black Beauty," address Miss Lang maid, 2 Gordon Terrace, Brookline, Mass.?

I will send the following books to any one that wishes them, all rather shabby copies: "The Mystery of Blencanow," Mrs. Oliphant; "The Mystery of Eagle Glen," Victor Power; First and Second Books in German, Henn. Vivian D. Bullard, North Hyde Park, Vermont.

Mrs. F. W. Draper, 304 Marlborough Street, offers the *Scientific American* for 1892.

Mrs. Mary Brent Read, No. 358 Peachtree Street, Atlanta, Georgia, offers the following: "Poems of Alexander Smith"; "The Pioneer Preacher; or, Rifle, Axe, and Saddlebags," Wm. H. Milburn; "Martin Chuzzlewit," Dickens; "A Gilded Sin," Bertha M. Clay; "Visits and Sketches at Home and Abroad," Mrs. Jameson; "The Cause and Cure of Infidelity," Rev. David Nelson; "A Pastor's Sketches, or Conversations with Anxious Inquirers," Rev. Ichabod S. Spencer; "Glad Tidings" (sermons and prayer-meeting talks), Rev. D. L. Moody. In paper covers: "Tour of the World in Eighty Days," Jules Verne; "Sketches by Boz," "Hard Times and Uncommercial Traveller," Dickens; "Constance" (crowned by the French Academy), Th. Bentzon.

The King's Daughters of Concord, New Hampshire, offer the following books: "Janet's Repentance," G. Eliot; "Judith," Marion Harland; "A Little Minx," "The Three Miss Kings," Ada Cambridge; "The Baroness," Frances Mary Peard; "The New Mistress," George M. Fenn; "Adam Bede,"

George Eliot; "Thaddeus of Warsaw," Jane Porter; "Daniel Deronda," George Eliot; "The Pioneers," Cooper. Address Miss Gertrude Downing, 33 Pleasant Street, Concord, New Hampshire.

Mrs. Henry C. Weston, 177 Beacon Street, Boston, will give and send the following books: Worcester's Dictionary; "First Steps in Reading"; "Word and Sentence Book," Merrill; "The Junior Reader," Nelson; Hillard's Third and Fifth Readers; Monroe's Fourth, Fifth, and Sixth Readers; "First Lessons in our Country's History," Swinton; "Discovery and Exploration of America," Gilman; "History of the United States," Goodrich; "History of Rome," "History of Greece," Sewell; "History of England" (in verse), Townsend; "Elements of Astronomy," Lockyer; "Natural History," "Physiology," Hooker; six books "Æneid," Virgil; "Tragedies of Euripides," Buckley; Eaton's "Primary Arithmetic"; Colburn's "First Lessons in Arithmetic"; Colburn's "Common School Arithmetic"; "Elementary Arithmetic," Seaver; "First Steps in Numbers"; "Number Stories." And the following novels: "Tourmalin's Time Cheques," Austey; "A Ward in Chancery," "Found Wanting," Mrs. Alexander; "A Woman of Forty," Stuart; "To Let," Croker; "Consequences," Castle; "Young Maids and Old," Burnham; "A Tragic Mystery," Hawthorne; "A Guilty River," Wilkie Collins; "The Master of the Mine," Buchanan.

Miss M. S. Devlin, 687 Boylston Street, Boston, Mass., offers Barnes's "Fourth Reader," "Six Stories from Arabian Nights," Scudder's "American History," bound volume of the *Nursery*, "Seven American Classics," "Lady of the Lake," "Comus," "Paradise Lost," Books I, II, "Faerie Queen," Cantos I, II, "School-days at Rugby," "L'Abbé Constantin," L. Halévy; "Histoire d'un Merle Blanc," "Croisilles," A. de Musset. (Except the *Nursery*, these are school editions, mostly with explanatory notes.) Also (English) Hale's "Longer English Poems," Everett's "Outlines of Natural Philosophy."

Mrs. Sena J. Keyser, Knox, Fremont County, Iowa, will give and send the following papers: *Household*, 1894, *Housekeeper*, 1894, *Ladies' Home Companion* for 1894,

these to be sent each month soon as read; also my copy of *Cheerful Letter, Housekeepers' Weekly* for 1892, and the *Omaha Christian Advocate* for 1894.

Miss Millie Murray, Manly Junction, Iowa (Box 74), having seen a copy of *The Cheerful Letter*, and read of the many "invalids" and "shut-ins" who are benefited by it, has become much interested in the work, and offers some Sunday-school papers, of which she has a great many, to some one who would like them. She is fourteen years old, and has two brothers and two sisters. They live on a farm, and she evidently appreciates her blessings so much that she wishes to do good to others. Her letter, descriptive of her pleasant farm life, is entertaining.

(It would be well to mention the names of the Sunday-school papers, and by what denomination published.)

Mrs. C. A. Proctor, Slocumville, Rhode Island, offers odd magazines and religious works to any one who will pay the postage.

The following books are owned by the Waltham Guild of King's Daughters. They will lend any book on the list, one month at a time, and forward it by mail, subject to conditions given below.

Invalids who cannot pay postage either way will receive the books, postage paid, both ways.

All other applicants for the books must pay return postage, which varies according to the weight of the book, but averages four or five cents a volume.

(a) The books are *lent* only. All must be returned.

(b) Only one book is sent at a time.

(c) A book can be kept only one month.

(d) The applicant should make out a list from the catalogue and apply, giving name, address, and statement of circumstances to Miss M. E. Learned, 159 Summer Street, Waltham, Mass. :—

"Adam Bede," George Eliot; "Ad-dresses," Drummond; "A Hardy Norse-man," Edna Lyall; "A Lay Preacher," Rose Terry Cooke; "A Little Fool," John Strange Winter; "An Egyptian Princess," Georg Ebers; "American Humorists," H. R. Haweis; "A Noble Life," D. M. Craik; "Black Beauty," Sewall; "Christie's Old Organ," Mrs. Walton; "Christmas Waits

in Boston," E. E. Hale; "Chronicles of the Schönberg-Cotta Family," Mrs. Charles; "Cranford," Mrs. Gaskell; "Daddy Darwin's Dove-cote," Mrs. Ewing; "Daily Bread: Story of the Snow Blockade," E. E. Hale; "Donovan," Edna Lyall; "Education," Herbert Spencer; *English Illustrated Magazine*, 1886; "Fair Thoughts for Happy Homes"; "Flat-iron for a Far-thing," Mrs. Ewing; "Helps over Hard Places" (a child's book), L. Palmer; "Houp-La, a Waif," John Strange Winter; "Household Poems," Longfellow; "Hypatia," Charles Kingsley; "In His Name," E. E. Hale; "Irish Amy"; "Jackanapes," "Jan of the Windmill," Mrs. Ewing; "Jan Vedder's Wife," Amelia E. Barr; "Jessica's First Prayer"; "Joan of Arc," Lamartine; "John Inglesant," J. H. Shorthouse; "John Halifax, Gentleman," Mrs. D. M. Craik; "Judith Shakespeare," William Black; "King Arthur," Mrs. D. M. Craik; "Knight Errant," Edna Lyall; "Life of Christ," Dean Farrar; "Life and Words of Christ," C. Geikie; "Life from a Wheeled Chair"; "Lob-lie-by-the-fire," Mrs. Ewing; "Memoirs of Rev. Sydney Smith, with Selections from his Letters," by his daughter; "Mignon, or Bootle's Baby," John Strange Winter; "Miss Ellis's Mission," M. P. W. Smith; "Miss Tommy," Mrs. D. M. Craik; "Miss Toosey's Mission"; "Mrs. J. H. Ewing and her Books," H. K. F. Gatty; "Neither Scrip nor Money," E. E. Hale; "On Self-culture," J. S. Blackie; "Our Christmas in a Palace," E. E. Hale; "Parables from Nature," H. K. F. Gatty; "Patience Strong's Outings," A. D. T. Whitney; "Pax Vobiscum," H. Drummond; "Rab and his Friends" and "Marjorie Fleming," J. Brown, M.D.; "Roselyn's Trust," Lucy C. Lillie; "Sabina Zembra," William Black; "Scottish Characteristics," Paxton Hood; "Sermon in the Hospital," H. C. King; "Sir Gibbie," George MacDonald; "Sister Dora," Margaret Lonsdale; "Stepping Heavenward"; "Story of a Short Life," Mrs. Ewing; "Sunrise," William Black; "Ten Times One is Ten," E. E. Hale; "The Bow of Orange Ribbon," Amelia E. Barr; "The Christian's Secret of a Happy Life," H. W. Smith; "The Choice of Books," Charles F. Richardson; "The Cup of Loving Service," E. D. Taylor; "The Deacon's Week," Rose Terry Cooke;

"The Elect Lady," George MacDonald; "The Emperor," Georg Ebers; "The Faith that makes Faithful," W. C. Gannett; "The Greatest Thing in the World," H. Drummond; "The Little Pilgrim," Mrs. Oliphant; "The Pleasures of Life," Sir J. Lubbock; "The Perfected Life," H. Drummond; "The Scarlet Letter," N. Hawthorne; "The Search for Basil Lyndehurst," Edna Lyall; "The Thoughts of Aurelius Antoninus"; "They saw a Great Light," E. E. Hale; "Tom Brown's School-days," "Tom Brown at Oxford," T. Hughes; "Uncle Jack's Executors," Ann S. Noble; "Veronica"; "What's Mine's Mine," George MacDonald; "Young Mrs. Jardine," D. M. Craik; "Zoe."

REQUESTS.

I have just received one of your papers, and have enjoyed reading it; and I find a great number of books to be distributed to people who live in lonely countries. My husband is away from home a great deal of the time, and I spend a very lonely life. My chief enjoyment is reading. I should like very much to have some good reading matter. Any kind of good books or old magazines will be thankfully received. My nearest railway station is Comanche, Texas. Address T. H. Gossage, May, Brown County, Texas.

Mrs. E. W. True, Newport Centre, Vermont, writes: "I very much desire the reading of 'The Silver Cross.' If some one will forward it to me, I will *pass it on to others*, and be very grateful for the favor, as I am not able to pay for it; and, being a member of the order of King's Daughters, I desire to keep informed about their work in some degree. This favor I ask 'in His Name.'"

Mrs. J. L. Cohoon, Penn Yan, Yates County, New York, is weak and unable to work much of the time, and spends many lonely hours. Would like histories, sermons, stories, or magazines after they have been read. Is very thankful for past favors.

In the list of books offered in *Cheerful Letter* I have seen Mrs. Alexander's, and have asked for them; but they were then disposed of. I am anxious to read any of hers but "The Wooing Ot"; and I will gladly pay the postage on them if they are sent to me, although I am poor, and will

pass on to some other poor soul who perhaps is as hungry for books as I am. I live all alone, and am too helpless to do much. So reading is one of my greatest comforts. Your shut-in friend, Mrs. W. N. Canfield, New Milford, Connecticut, Box 105.

Mrs. E. Jones, Alexander City, Tallapoosa County, Alabama, asks for reading, and sends several references. An invalid with several children.

Mrs. M. S. Sibley, Box 296, Columbus, Kansas, writes that she and her two sons would be glad of any good reading, as they live on a prairie, and asks for any good magazines. She offers some back numbers of *Youth's Companion*, *Ladies' Home Journal*, *House Magazine*, to any one who will pay postage.

Mrs. H. M. Hutchinson, Custer, South Dakota, writes from a mining town, and asks for books and magazines for the miners.

Rev. T. Vaughn Davies, Salina, Kansas, would like to receive *The New World*.

(This request has been printed before; but, the magazine not being offered, we repeat it. Will our friends kindly take notice?)

I am a shut-in, and have not been out of my room since last September. I have much time for reading. I would like recent numbers of *Cheerful Letter*; also any of Hawthorne's books, like "Scarlet Letter," "Twice-told Tales," "House of Seven Gables," etc.; also "Schönberg-Cotta Family," "Lamp-lighter," "Pearl of Orr's Island," any of Scott's works or Dickens's works, "Review of Mexican War," "Cape Cod Folks," "Five Little Peppers." I ask for quite a list, hoping to receive some. Can pass them along to others. Would like to join the *Cheerful Letter* Exchange. Any literary, illustrated, or religious periodical sent me after reading will be appreciated. John W. Lang, Bowdoinham, Sagadahoc County, Maine.

("The Lamplighter" and "Great Expectations" have already been sent to Mr. Lang, and recent numbers of *The Cheerful Letter*.)

I would be glad of the book "The Little Minister." Am glad of any good reading, as I am closely shut in the house with

young children. Address Mrs. Robert Campbell, Atlantic, Iowa.

Mrs. Etta B. Taber, Olympia, Thurston County, Washington, writes: "I am a mother of four children. Elmer is twelve, Bennie is ten, Harry five, Neda, my only girl, not quite three. Friends, I am of the orthodox persuasion, and would like books to read, for myself and children, of any denomination. A good book is a good book, by whomever written. I'm surrounded by woods on every side. I'm too far from Olympia to attend church. This is, indeed, a sad truth, that I want reading *very* much. I only ask for a *few* books."

I am quite anxious to obtain a copy of Samuel Longfellow's *Life*; "Social Problems," M. J. Savage; "Duties of Women," Frances Power Cobbe; "In Spirit and in Truth," essays by younger ministers of the Unitarian Church. I would feel very thankful to get a copy of either book above mentioned. I will improve myself, and will send the books to those who are hungry for mental improvement. Sincerely, M. E. Oades, 1017 Central Avenue, Olympia, Washington.

Some kind friend sent me two numbers of *The Cheerful Letter*, the first I have seen; and I like it very much indeed, and hope some day to take it, but can't just now. Seeing so much good reading offered, I make bold to ask for some,—any kind, so it is something to read. I am one of the unfortunate shut-ins, a cripple, and partial invalid from muscular rheumatism and neuralgia. I have not walked alone in over fifteen years. Used crutches until five years ago, then had to have an invalid's wheelchair. I lead an almost isolated life way out in the country, twenty-one miles from a railroad, and near no town. No church nearer than three and five miles. Mrs. B. R. Vannoy, Bethel, Texas.

Miss Mabel A. Woolsey, Box 172, Orwell, Ashtabula County, Ohio, is a great invalid, has been confined to her bed for thirteen years. When not in pain, can do fancy work and plain sewing. Is an orphan, and very poor. She asks for the *Modern Priscilla*, the *Century*, *Scribner's*, *Frank Leslie's Magazine*, the *Cosmopolitan*, *Household*, *Ladies' Home Journal*, *Demorest's*, or any

good magazines or papers, and for light reading. She says: "My head and back will not allow *solid* reading, I like the following authors: 'The Duchess,' Charles Dickens, Bertha Clay, Mrs. Alexander, May Agnes Fleming, Augusta Evans, etc. Any good novel or magazine or paper will be most gratefully received. I would pay postage, but I really *cannot* do it."

Mrs. Ida T. Tuck, Holloway, Person County, North Carolina, would like to receive regularly *Harper's Weekly*, *Harper's Bazar*, *St. Nicholas*, or some of the magazines. Her son Albion asks for any of Joel Chandler Harris's books.

I would gladly receive any kind of good books and magazines of old date if you have no new ones on hand. I am fond of good instructive reading. I particularly like history. Address Mrs. Ada Carey, Olympia, Washington.

I wish to ask for something to read for an invalid son, a young man twenty-one years of age, unable to do *anything* except read. We are remote from public libraries in a country place. I do not wish books or magazines *given* us. I would prefer sending them on to some one whose address could be furnished by the giver of the book, or I would offer the books again through the Book Club, and send them to whoever requested them. I would like E. P. Roe's "Knight of the Nineteenth Century"; also "Stepping Heavenward" and "David Grieve." Mrs. Sena J. Keyser, Knox, Fremont County, Iowa.

Miss C. Adelaide Cooke, East Edgecomb, Maine, Mrs. G. E. Mitchell, 60 Washington Street, Medford, Mass., and Mrs. Wm. R. Strong, Bridgehampton, Suffolk County, New York, desire the *Atlantic Monthly*.

Mrs. L. R. Thornton, Filley, Nebraska, desires good reading, which she will pass on to others.

Miss P. E. Welsh, Waynesville, Pennsylvania, asks for the *Household* or *St. Nicholas Magazine*.

Mrs. T. C. Edwards, Bloomfield, Sonoma County (Box 28), California, would like Isaac Pitman's "Complete Phonographic Instructor"; Isaac Pitman's "Phonographic Dictionary of the English Language";

"Handbook of Volapük," Charles G. Sprague; "Dictionary of Volapük," M. W. Wood; *Volaspodel Monthly Magazine*, beginning with November, 1893. Both she and her husband are great invalids and have very small means.

Mrs. Caroline E. Moe, Portland, Oregon, wishes to thank the kind friend who sent her *Harper's Bazar*, etc. There was no name given.

Rev. Henry W. Fooshee wishes to thank the friends for literature sent. He has not been able to acknowledge all.

Some time ago I received a copy of *The Cheerful Letter*, and I have received it ever since. As my arms and hands have been disabled from chronic rheumatism, I could not acknowledge it before; but I am very grateful to the kind one who sends it, and would return my heart-felt thanks for it. I have been an invalid twelve years next June, five of them being confined to my bed, and I can never walk again. My only pleasure is in reading; and I would like some of Rosa Carey's, Mrs. Alexander's, and Miss Bradton's books, if not asking too much. Mrs. E. F. Carney, 205 Hanover Street, Manchester, New Hampshire.

I would be very glad to have a small Bible with large print. If you can send me any religious books suitable for an old lady, and magazines, I would be grateful to you. I am away out on the mountain, and can't get any good reading matter easily. Address Miss Mary Howse, Pisgah, Jackson County, Alabama.

I am a member of The Cheerful Letter Exchange and a shut-in of many years. Some children who never go to Sunday-school come to me to recite Bible lessons. I would be glad of some books you offer in February number of *Cheerful Letter*,—"The Little Minister," "A Flat-iron for a Farthing," or "The Story of Philip Methuen." Address Mrs. Charles Chamberlain, Branch, Orleans County, Vermont.

("The Little Minister" is a novel, not a child's book.)

Miss Blanche Tuck, Holloway, Person County, North Carolina, writes that she has sent out all the books which she offered, and has answered all the letters she received,

so far as it was possible; but there were so many requests she could not respond to all.

Albert L. Braband, 1525 Ninth Street, Sheboygan, Wisconsin, would like Bunyan's "Pilgrim's Progress."

Mrs. Sallie Coverdale, Ogden, Ohio, would like late numbers of *Harper's Bazar* with supplements, or any good reading matter.

Mrs. Ida Latson, Olympia, Washington, asks for the second and third volumes of "Millennium Dawn."

Mrs. Anna Teague, Empire, Kentucky, asks for reading. She thanks those who sent books and cards for the Sunday-school children. She is an invalid and shut-in, with a family of children. Would like to have correspondents, but cannot afford to pay postage.

Miss Floy M. Hutchinson, 3 Wilmot Street, Ann Arbor, Michigan, seventeen years old, has inflammatory rheumatism (result of grippe). Would be glad to receive good reading. Enjoyed "Stepping Heavenward."

(The University and the Normal School Library are open only to students. Some members of the Cheerful Letter Exchange have corresponded several years with Miss Hutchinson's mother, and cordially recommend the daughter. Mrs. Hutchinson says she "would be delighted and made happy by any book or odd magazine you might find it convenient to send.")

Miss Jeanie E. Ford, Monroe Centre, Maine, asks for "Stepping Heavenward" or "Patience Strong's Outings." Has always longed to read Mrs. A. D. T. Whitney's books. She lives in a small country town with her mother and two invalid sisters. Is very fond of reading, but never has been able to obtain the books she has longed for.

Mrs. Maria Souther, Box 5, West Levant, Maine, asks for illustrated papers and magazines. Would like *Harper's Young People*. Passes on her reading matter.

I am getting along very nicely with our little library. My husband made some very nice shelves. There are at present ten books out. Some have been read and returned, and others taken. I keep a list of

the books and persons who have them, so I know just where each book is. I enjoy it so much, especially letting those have books who seem to find them such a treat. Mrs. W. F. James, Bibb, Comanche County, Texas.

(This is a tiny beginning of what we hope will grow into a free library. It would be an excellent place to send good novels and standard literature.)

Mrs. John Morgan, Dunlor, Washington, lends and gives reading to a large circle of neighbors. She writes, "I keep them [the magazines, etc.] ready in bundles, and my neighbors come and get them, till now I am nearly out." She has asked once or twice for "Ben-Hur," but she has not yet received it.

(This would also be an excellent place to which to send reading matter at regular intervals.)

I will be thankful for any good solid reading, books, magazines, or papers. I would be glad to get some *Youth's Companions*. I live far out in the country, and am the only girl in the family. My mother has been dead seven years. There are three in the family, my brother, my father, and myself: we are all Presbyterians. Will some one lend me "Uncle Tom's Cabin"? Address Miss Mattie S. Wornack, County Line, Cross Roads, Virginia.

(Unless otherwise stated, books are *given*, not *lent*. See directions under heading of Book Club. The editor hopes that those who wish to send "Uncle Tom's Cabin" to Miss Wornack will read Mrs. Hallett's note of thanks below, addressed to those who consult her *before* sending a book requested, else Miss Wornack may receive ten or twelve copies, and others, who ask later, none.)

I have a boy of fourteen, a girl almost twelve, a boy of nine, and two little girls of five and four. So I am at my wits' end at times, when there is no school; and sometimes they can't go to school, because it is so far to walk (two and a quarter miles). We live in the droughty district; and crops have not been good, and times are very dull here. One boy wants a Natural History. I divide my reading matter with others. Hoping I am not intruding too much for a stranger, I will subscribe my-

self an interested and lonely Westerner. Address Mrs. J. J. Hardin, Huntley, Nebraska.

P.S.—Will any one that can, please send "Stepping Heavenward" this way.

(The editor wishes there might be a standing offer of "Stepping Heavenward," as there is of "Gentle Measures." There is a standing *demand* for both books.)

I am glad I ever saw your little paper. Will some one send me the *Ladies' Home Journal* after reading? I have been an invalid nearly three years. Mrs. Emily A. Downing, Portsmouth, New Hampshire.

The Book Club secretary desires to thank those members of the Cheerful Letter Exchange who kindly assist her by observing the directions printed in each number of the paper. She was able last month to reduce the *seven* copies of "Ivanhoe," offered to one shut-in, by *four*, the invalid receiving only three copies.

(Next time there is a request for "Ivanhoe," no doubt a still larger proportion of givers will consult Mrs. Hallett *before* sending.—ED.)

LETTERS.

Our little sweet Mamie has gone to join the angels. She passed away peacefully the 20th of February. She had been a great sufferer, but is at rest. Please thank the kind friends, through *The Cheerful Letter*, for their kindness in sending her reading, which added to her happiness greatly. Yours in grief, her mother, Ellen M. Gunning, Correctionville, Woodbury County, Iowa.

It does not seem quite right to accept so many kindnesses without more tangible expression of the great benefit to myself and many others that I have received from *The Cheerful Letter*. It has seemed to me also that perhaps many of those who live in or near large cities, where there are so many advantages that it would make alone a liberal education, cannot quite realize what a boon it is to have some paper sent each week, or a monthly magazine. In a mining town such as this there are people of refinement and culture who cannot afford any such luxury, and yet who dislike to have their slender purses revealed. Often-times the ore does not *run*; and that means

a great deal, and cuts down all superfluities. A lady in Boston sent me last year *Harper's Weekly and Life*; and, when this year opened, sent me a letter of kindly interest that showed how fully she enjoyed sharing her blessings with others less favored. Others send me regularly *St. Nicholas*, the *Youth's Companion*, *Babyland*, *Our Dumb Animals*; and the lady who sends *Harper's and Life* still continues each week to mail them to me. I mention this as some of the incidents that brighten my isolated life, and have come through *The Cheerful Letter*; for I have received books and other papers, and also another copy of *Youth's Companion*, and all this kindness enables me to do so much good.

Many of the young men who work in our mines or who are leasing mines come from the East, and even from England; and many are college graduates. Not always does Fortune smile on them, so they are reticent as to their circumstances. Not long since one of them said to me, "We should go hungry for something to read, were it not for you." And, when I explained how I was enabled to make so much sunshine for them, it seemed wonderful that there should be so many generous hearts in this world. I cannot well express my gratitude for all I have received and am still receiving, but I am truly thankful. Yours, Carrie S. Stowell, Magnolia, Colorado.

Cheerful Letter received. I cannot say enough in praise of the blessed *Cheerful Letter* and the sunshine it spreads wherever it travels. To have enough of something good to read brightens the lone, weary hours of, oh, so many! I enjoy all I receive doubly by passing it on for others. I see you wished a list of names of young girls. If you will send me the books, I know of so many that I can give them to; and, perhaps some of the books would be suitable for the Sunday-school, as they have none for the Sunday-school scholars. I am sure the little ones would be more interested if they could have a good book to take home from Sunday-school. I send enclosed a name for reference. He is such an earnest worker, has been here, and knows of my work. There is a large field here for mission work. I would like reading of all kinds. I thank

you again for all of your kindness. I wish you could know of the thanks that are given for the reading that is forwarded, and the cheer it brings. Cordially yours, I. H. N., Mrs. D. Jayne, Cayuta, Schuyler County, New York.

(We printed the request for books for Mrs. Jayne's Sunday-school in the last number, but there was not room for the letter.)

We should like to have our friends send in offers of the following papers and periodicals, to be sent as they come out:—

The Outlook, *Commonwealth*, *Christian Register*, *Woman's Journal*, *Youth's Companion*, *Our Sunday Afternoon*, *Harper's Bazar*, *Harper's Young People*, *Littell's Living Age*, also *The Mother's Nursery Guide* (formerly *Babyhood*), *Ladies' Home Journal*, *Harper's Monthly*, *Century*, *Scribner's*, *New England Magazine*.

Miss R. O. Sheldon, 219 Hope Street, Providence, Rhode Island, desires to secure the names of fifteen children, from five to twelve years of age, who would like to receive the *Every Other Sunday* after it is read.

Several of my correspondents complain they do not receive books for which they ask, which are offered in *The Cheerful Letter*. I don't know why, of course. Still, it is a disappointment. Sometimes they are too late, I suppose, living a long way off; but it seems a pity, when so many are offered. Cordially yours, E. L. Reynolds.

(It is inevitable, as the Book Club enlarges its circle, that some should be disappointed in a first application. It is always open to them to send in a request to the Book Club, for that book which they have failed to receive on application, to be printed in the list of *Requests*. We will suggest to those who offer books that *sometimes* it may be well to delay sending for a short time, until notes from the distant members come in; and give the first choice to those who have had none before. If Miss Reynolds had sent the names of her disappointed correspondents and the names of books desired, we would gladly have printed their requests in this number.)

I wish to thank the dear friend who has sent *The Cheerful Letter* to me. I prize it very much, and it will be a great comfort

to me in my lonely life of suffering; and I feel more grateful than I can express to those who have sent me reading. I am almost helpless, and can do but very little, my hands being crippled, but try to do a little silk work. But reading is one of my chief comforts, when I can get it, as I live all alone, and pass many sad, lonely hours. So I am always more than glad to receive a book from those who have them to spare. Mrs. W. N. Canfield, Box 105, New Milford, Connecticut.

The first copy of *The Cheerful Letter* that came to Olympia was sent to me. Yes, friends, I have the cause at heart. Notwithstanding the rainy season, I cannot read at any time nor at all times. My children need my first consideration. Frank, my eight-year-old boy, sits up till nine, reading. Bertha, my four-year-old girl, is just beginning to take an interest in books, Jessie, my two-year-old girlie,—looking at pictures is her chief amusement. I can never thank you, friends; for I should not know where to begin or when to stop. It is a godsend to have something to read and some one to write to. Sincerely, Melissa E. Oades, Olympia, Washington.

Kind friend of us all, I wish to thank, through *The Cheerful Letter*, all that have made my heart glad. Thanks so much to Massachusetts. That State has done so much that, if the friends' eyes happen to see my letter, they will know that I fully appreciate all their gifts to me. I cannot find words enough to express all. I have thanked all that wrote me letters, about twenty in all. May God speed you all in your great work is the sincere prayer of Mrs. Louise Bailey, Meredith Hollow, Delaware County, New York, Box 26.

Dear Shut-in Brothers and Sisters,—I want to give you a thought of mine. There are many of us, God only knows how many, who must suffer every moment of every day. My disease is nervous prostration. Can we not keep the suffering down out of our faces and voices, that our friends may not have that presented to their notice first? Let us show them the bright, pleasant side of our lives; for there are few of us who cannot find some bit of sunshine each day.

For every tribulation,
For every sore distress,
In Christ is full salvation,
Sure help, and quiet rest.

Mrs. Alida D. Mason, Oak Grove, Ontario County, New York, Box 43.

I think it would be very nice to have an amusement column in *The Cheerful Letter*, as suggested by a contributor; but it seems to me that it would be still more interesting to have what might be called a bureau of literary information. Some of us have in memory snatches of verse or prose, read long ago, and half forgotten. Some remember indistinctly stories which they would like to reread, but cannot remember either the author or the title. Some one else may remember just the parts that we forget. Some of us would like to know what books to choose for our own reading and that of others.

With the permission of the editor, I will ask the first question. Does any one remember a little poem, popular thirty years ago, beginning,—

There are two little songsters well known in
the wood:
Their names are "I have" and "Oh! had
I."

I only recall the first verse, and would like the rest if it is as good as I thought it then.

2. Can any one complete the following verse:—

"Words are things of little cost,
Quickly spoken, quickly lost.
We forget them; but they stand
Witnesses at God's right hand,
And their testimony bear
For us or against us there."

"Ah! how often ours have been
Idle words and words of sin,
Words of anger, scorn, or pride,
Or deceit our faults to hide!"

3. Will some one tell me what kind of a book "God's Fool" is? It sounds interesting; but would it pay a person with weak eyes for reading it?
A. L. W.

(The editor will gladly receive items for the Amusement Column, or questions on such subjects as are suggested by the correspondent, and will print them whenever it is practicable. We hope, however, that our kind friends will remember that until we can increase our list of subscribers we can-

not enlarge our paper. We leave out every month material that we should be glad to insert.)

To the kind friends who wrote in regard to the scrap-book, Mrs. Breck wishes to say that, as she has been an invalid all the fall, and is still ill, the matter cannot be attended to at present.

The Cheerful Letter is rightly named, for it cheers thousands. I do not know what we would do without it. I know my name has only been in it a short time, but I have gained so many friends through its columns. And, when we are sick, how quickly we turn to it for sympathy. I am in bed most of the time, some days suffer terribly; and then again a little more ease, but in pain all the time. I wish you would thank, through your paper, the ones that have been kind to me. They do not always send their directions, so cannot thank them all personally. With a good many kind wishes for the prosperity of you and yours, and all friends also, Mrs. Joseph E. Bailey, Meredith Hollow, Delaware County, New York, Box 26.

The March number of *The Cheerful Letter* was sent to me a few days ago. I like it very much. I think it would be very good if we could have something like books and papers sent to this part for the young and old; for all they do now is to go to dances and card-playings. As for my husband and myself, we never go. We have two little girls. We want to teach them something that is good. We are not able to send them to school: it is too far, and snow too deep. We drill them on whatever we have. They read very nicely in Third Reader or papers. We borrowed a few school books this winter. Will have to return them soon. We have had Sunday-schools until this last summer and winter, when there was no one to carry it on. But my husband is not a member of any church. Only ourselves (Methodists) and two Christian ladies, that is all in ten mile square, no minister living this way for seven years. We are poor, not able to pay a minister or have books. We have had grasshoppers and crickets for six years, until it has ruined the country, and taken everything we planted. Now I send the editor of *The Cheerful Letter* a request to send children some reading. I would like anything for

my two girls to read. My oldest is Nellie, eight years; second one is Willma. She is six. I would be very thankful. I will close for this time. Hope to receive something. Mrs. B. F. Jeffers, Soldier, Idaho.

Miss Amy L. Kirby, North Perry, Maine (eighteen years old), asks for "Little Women," "An Old-fashioned Girl," Louisa Alcott; "The Boys of '61"; or any of E. P. Roe's works. She also would like "a hard Arithmetic," has learned Robinson's and Sanford's thoroughly.

Miss Kirby offers "Faith Gartney's Girlhood" and the "Great Hesper" by Frank Barrett.

Mrs. E. Rowe, Melville, St. Landry Parish, Louisiana, thanks *The Cheerful Letter* friends for reading and cards sent to herself and her daughter. She says: "I wish it were in my power to help some of the shut-ins. I have written to several, and sent reading matter to a few. I have 'The Scarlet Letter' and 'Stepping Heavenward,' and will send them to any one asking for them. I also pass them round here."

The editor has received a great many addresses in answer to her request for names of young people, printed in a previous number. She is glad to have all, but cannot at once arrange to send books, etc., to so many. But she hopes that all will be supplied in time. It helps to state what magazine (if any) is preferred.

The editor also asks for offers of the following magazines, to be sent away, after reading, regularly: the *Century*, *Popular Science Monthly*, *Harper's Monthly*, *New England Magazine*, *Harper's Young People*, *St. Nicholas*, *Youth's Companion*. Do not send the *magazines* to the editor: send only the *offer*; and an address will be given. Address Miss L. Freeman Clarke, Jamaica Plain, Mass.

The editor would also be glad to receive any of the following numbers of the *Christian Examiner* (a monthly published between 1824 and 1869): September, 1833; July, 1844; July, 1845; July, 1848; March, 1850; September, 1850, July, 1852; November, 1852; September, 1854; January, 1855; July, 1855; November, 1856; March, 1857; September, 1857; March, 1859; July, 1861;

November, 1861; September, 1863; September, 1864; January, 1866; May, 1866; January, 1868; March, 1868; January, 1869; March, 1869; and numbers containing the following articles (month and year not verified): "The Progressive Friends"; "Revival of 1858"; "Military Drill in Schools." All by James Freeman Clarke.

We are sorry to receive notice of the death of two of our shut-ins:—

Mrs. George Garretson, Perry, Oklahoma, March 17, 1894.

Miss Mamie Gunning, Correctionville, Iowa. (Miss Gunning's former address was Cushing, Woodbury County, Iowa.) We print a letter from her mother on another page.

Make your memories your hopes.

All of God's sun shines on our common-day.

The deep heart of God made known and accessible to his children,—this, and nothing less than this, we touch in Jesus Christ.

Continue the work for the world that the dead ones loved, and so see to it that earth loses as little as possible by their departure.

You must learn to be patient with slow results. We need to learn that we cannot do a great deal, but that this fact does not excuse us from doing what we can.

We can never know God by speculation: we know him as we live from him and to him, as we endeavor to serve him, as we come near him in practical obedience, as we love and help his children.

We do not know Christ only by reading about his life and miracles, but by having him formed in our hearts, by making ourselves Christs to other souls, by letting his spirit act in and through us, and so leading others to him.—*J. F. Clarke.*

My meditations are the stuff out of which my manhood grows. As a man thinketh in his heart, so is he,—not as he thinketh in his brain or as he thinketh in his will, but as he thinketh in the love-place, as he mingles love with thought.—*J. F. W. Ware.*

IMPORTANT NOTICES.

Observe the change in the name and address of the secretary of the Book Club.

Observe the new rule in regard to sending a reference, when asking for books.

Our Book Club department has grown so large that we shall ask of all who, in the future, write to us for books, to send the name of some minister, as a reference; when possible, the minister of the church to which they belong.

Our object being more especially to give good books, we shall be obliged to omit requests for other articles. Such requests are often printed in the *Housewife* and in the papers of shut-in societies.

There will be a meeting of the Cheerful Letter Exchange workers at 25 Beacon Street, Boston, Friday, May 4, at 10.30 A.M. All interested are cordially invited.

MISCELLANEOUS.

SECRETARY OF CHEERFUL LETTER EXCHANGE, —Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE, —Miss Louise Howe, 25 Beacon Street, Boston, Mass., or Linden Place, Brookline, Mass.

EDITOR OF "CHEERFUL LETTER,"—Miss L. Freeman Clarke, Jamaica Plain, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,—Mrs. Henry R. Hallett, 310 Harvard Street, Brookline, Mass.

Subscriptions and renewals may be sent to the treasurer as above. The subscription is fifty cents a year.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Hallett; and to Miss Clarke only articles for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Ellen R. Dewson, Quincy, Mass. Please give full name and address. Many of our members take the paper, in order to send it to those who are not able to subscribe for it.

Will all subscribers or receivers of *The Cheerful Letter*, whose copy does not come regularly, or comes not correctly addressed, be kind enough to notify Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.?

Send also all notices of *changes of address* to Miss Langmaid. Please do not send these notices to the editor, as it causes delay in the correction.